

Baptist Churches Have Made Great Progress in U. S.

**EMBRACES 17,743 MINISTERS
22,081 CHURCHES, 3,750,000**

**GROWS FROM NOTHING TO
OVER ONE HUNDRED MIL-
LION DOLLARS!**

RICHMOND, Va.—The rise of the Negro Baptist church from the early struggles of missionaries working among slaves to its present strength—embracing 17,743 ministers, 22,081 churches, 3,750,000 communicants and property valued at \$103,466,806—is recounted in the Inventory of Church Activities in Virginia entitled "Negro Baptist Churches in Richmond," just issued.

This publication stems from the Historical Records Survey Projects of the Virginia WPA. Russell S. Hummel, WPA State Administrator, says that an average of four persons were employed on work-relief rolls for a year in preparing this Inventory of Church Activities for publication. Eight other similar inventories have been produced in this state.

It was President Franklin D. Roosevelt, who, on September 1, 1939, authorized the Historical Records Survey to perform work leading to the "preparing and duplicating inventories of Federal, state, county, municipalities and other public archives; preparing and duplicating inventories, guides and calendars of manuscript collections including church archives."

A Negro by the name of Quassey is cited in the WPA Archives of Virginia as the first communicant of his race to have joined the Baptist church. In 1743 he was one of the fifty-one members of the Baptist Church at Newton, Rhode Island, the WPA publication asserts.

"Although the first known Negro Baptist was a member of the Rhode Island Church, there were Negro Baptist churches in the South for more than a quarter of a century before they began to be constituted in the North and about a half century before the first church of its kind was planted in the West," the inventory of Negro Baptist Churches in Virginia continues.

When the first African Baptist Church was organized in Boston, Mass., in 1805, it was not only the first Negro Baptist church in the North, but was also the only independent Negro church in that area with the exception of the St. Thomas Episcopal Church in Philadelphia which had a Negro Rector.

The WPA Inventory of Church Activities cites the case of many slaves in South Carolina who as early as 1696 could read the Bible distinctly and great numbers of them who were engaged in learning the Scriptures. While English planters generally neglected religious instructions among the slaves, the missionary movement laid a broad foundation which was responsible for "the epic quality of the rise of the Negro Baptist church

from primitive animism in Africa to the present impressive organization."

The first Negro Baptist church in America was established between 1775 and 1776 at Silver Bluff, Georgia. This church went into exile when Savannah fell to the British in December, 1778. The Reverend David George, and about forty other slaves moved from Silver Bluff to Savannah to seek protection. There they won their freedom in exchange for an alliance with the British.

The earliest known Baptist church for Negro communicants in Virginia is said to have been the Gilfield Baptist church organized at Petersburg in the year 1774. The first Baptist Church of Manchester is the only Negro Baptist Church that was organized before 1805 within the present bounds of the City of Richmond.

The inventory also recounts the founding of the Richmond African Baptist Missionary Society on April 28, 1815, and summarizes the eminent career of Lott Carey, one of the co-founders of this Society. Mainly, the inventory records the individual history of eight Baptist Conventions in the Old Dominion State and tells a brief story of each Richmond church affiliated with its respective Convention. The histories of thirty-three churches not connected with any district association are also set forth.

For many years, it has been the aim of Baptist Church leaders and officers of Negro Baptist Church Conventions to undertake just such a task as the work on the Inventory of the Church Archives in Virginia has proved to be. Lack of financial resources had made this impossible. But now, through the work of the Historical Records Survey Project of the State WPA, the inventory puts into the hands of church officials and communications, students of social and economic history, and persons engaged in genealogical research a rich store of information on the religious background of the Negro Baptist Church in general and particularly in Richmond.

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ANNIE M. TURNBO MALONE

Mrs. Malone, well-known manufacturer and philanthropist, is the founder and sole owner of Poro College in Chicago. Through this great institution she has influenced, economically and culturally, the lives of thousands of colored women. She started the manufacture of her famous preparations in a small frame house in Lovejoy, Ill., back in 1900; today her magnificent Poro plant represents an investment of over a million dollars. She was born in Metropolis, Ill., and

attended public school there, at so high school in Peoria, Ill.

Kittrell and Western College each have conferred honorary M. A. degrees upon her. Mrs. Malone has given \$8,000 to the Pine St. Y. M. C. A., in St. Louis, \$10,000 to Howard U. Medical Dept., \$25,000 to the city-wide Y. M. C. A., campaign at St. Louis, a \$10,000 building site and several thousand dollars to the St. Louis Colored Orphans Building Fund, besides handsome gifts to other institutions and organizations.

Emancipation And Our Lodges

THERE IS a small but powerful school that is attempting to take away the glory of Abraham Lincoln's Emancipation Proclamation, freeing Negroes in states in rebellion against the United States of America. They pointed out that freeing the slaves as a war measure embittered many an honest plantation owner against the Negroes because they permitted themselves to be used as cat's paws for designing whites; that the plantation owners with few exceptions had fed and housed and clothed their slaves and in many instances turned over their plantations to them during the Civil War only to find their confidence in them betrayed, their plantations wrecked, their families scattered; that Negro freedom would have been brought about without war and without animosity of the southern whites; that Negroes freed in British and French possessions and in South American countries are free of race prejudice because such freedom occurred in peaceful times; that these Negroes have been accepted in every endeavor in their respective countries; that President Lincoln using the Negro as a weapon of war did him more harm than good.

To this line of thought we are compelled to disagree regardless of what facts it may contain. We, nevertheless, will have to admit that the Emancipation Proclamation was the direct instrument which led to the American Negro and that Abraham Lincoln did issue that proclamation and since he died in the midst of the glory of victory with freedom's bells still ringing over America and the world, we think it is near sacrilegious to attempt to take any glory from this great and good man and therefore we feel it fitting and proper not only to celebrate the Emancipation Proclamation but the memories of the Emancipator as well. Furthermore, we suggest that a national committee be appointed by the President to decide on a specific date for a nation-wide celebration. Although Negroes had little to do with issuing the proclamation they had by words and deeds brought the evil of slavery to the forefront of American public discussion. However, the "all-out" freedom left Negroes in a quandary after the war, no where to go, no homes, no land, no money. Many of them were hired by the former master at slave wages reduced to cash. These former masters withdrew from their former slaves many of the cares they had been accustomed to. These they had to provide for themselves. Negroes in the towns and cities faced many embarrassments when a member of their family passed away leaving the family without money for burial purposes. The only way such families could raise money was to hold burial parties or funeral wakes. The body would lie in state until enough friends

and sympathizers came by and made sufficient contributions to defray funeral expense. Coffee, tea and sandwiches were served to those who stayed through the night at the more pretentious "wakes". Needless to say, many of such wakes became a racket and even notorious for their seeming disrespect for the dead. However, these rackets soon assume a more dignified name, burial clubs that would take the profits from a "wake" of one member, hold them for the burial of another. Later imitating other racial groups, they began to establish lodges and burials became extremely dignified. The lodges grew by leaps and bounds. They that. Not only were these lodges need any Negro family fear need, medical attention during sickness, or burial finance in case of death. "My lodge would take care of that".

Not only were these lodge valuable in such cases, but they contributed largely to the economic advancement of the race in financing homes, farms, banks, newspapers and other businesses. In fact during the dark years immediately after the Emancipation, the only Negroes that had any money worth speaking of were the secretaries and treasurers of Negro lodges. These sums of money deposited in many white banks throughout the southland were in command of the respect of the whites for every Negro who belonged to a fraternal organization—the Masons, Odd Fellows, Knights of Pythias, United Brethren, Mosaic Templars, True Reformers, and many others contributed to the fuller Emancipation of the race. Today these lodges are slowly being taken over by modern Negro insurance companies—even at the loss of racial unity. —Lee J. Martin

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NEGROES FUTURE

ABRAHAM LINCOLN AND
THE NEGRO'S FUTURE

EXTENSION OF REMARKS
OF
HON. JAMES P. McGRANERY
of Pennsylvania
In The House of Representatives

RADIO ADDRESS BY MAJ. R. R. WRIGHT, Sr.

Mr. McGRANERY, Mr. Speaker, under leave to extend my remarks in the RECORD, I include the following radio address delivered on February 11, 1940, by Maj. R. R. Wright, Sr., president of the Citizens & Southern Bank & Trust Co., of Philadelphia:

Today it is appropriate to speak of Abraham Lincoln and the Negro's future. For today is the eve of the celebration of the second greatest and most far-reaching event in American history; it's the birthday of Abraham Lincoln, and the seventy-fifth anniversary of the adoption of the thirteenth amendment to the Constitution of the United States.

Abraham Lincoln's achievements, and those of George Washington, like those of the Haitian Toussaint L'Overture and our hero—Frederick Douglass, matchless examples of our two great American spirits, George Washington and Abraham Lincoln—the one who founded and the other who saved the greatest and most powerful Nation still alive. Long live our United States of America, now freed from slavery and may she soon free herself from internal race prejudice and discrimination.

Abraham Lincoln's character had many phases and angles similar to the character of the Negro, particularly his exhibition of humor under the saddest conditions, and his unquenchable belief that God would deliver him out of all troubles. Thus, it was Lincoln's greatness of heart, his sound common sense and his wonderful political sagacity, which met and overcame a crisis probably unequalled in the world's annals. Born on a Sunday morning in a he-nighted hut, in a slave State, 131 years ago, Lincoln struggled upward to a manhood such as gave him a commanding position in Government tainted with slavery which God willed that he should change into a Republic freed from slavery.

Never was the chief magistrate of a great nation confronted with a more difficult mission than that which confronted Lincoln. Elected by a minority vote of his fellow citizens, he assumed the Presidency of the United States surrounded by a hostile cabinet who had no confidence in his ability to guide the Nation. In his lonely presidency, Lincoln was like the freed man liberated by a minority of the American people and left without



MAJOR R. R. WRIGHT

a dime in the midst and at the mercy of their former slave masters. How astonishing has been their rise from their lowly estate. Few believed, 75 years ago, when the thirteenth amendment to our Constitution was adopted, that the freedmen would ever be in the condition to be incorporated fully into the American Government and civilization. But as the great God, who still rules in the affairs of men and nations, lifted Lincoln from his humble surroundings to the most exalted place in the Nation, so the same influence has guided the Negro along the line of moral, spiritual, educational, and economic progress into American citizenship. Notwithstanding that, at the gate of American citizenship, that goodly garden of political, economic, social welfare and enjoyment, there appeared to be placed a flaming sword of racial and other prejudices which turned every way to keep the way of the tree of life, of that full and abundant life which our Constitution, as amended, guarantees to every citizen of the Republic. Notwithstanding these handicaps the Negro has met his difficult situation, with patient and courageous intelligence. Lincoln won. So must we win.

Starting with nothing, ignorant and penniless, now, without reciting statistics, we are happy today that what the Negro's 75 years in progress have accomplished stands for itself a luminous monument.

Lincoln changed the Republic's Negro people from a liability to an asset by restoring the Negro's initiative and liberating his energy. After surveying the life and con-

(Continued on 11)

Barney Stone Fought for Own Freedom Recalls Memories of Bondage in South

In Noblesville, Indiana, is a prominent figure, in the person of Rev. Barney Stone, who is now about ninety-three years old, he believes that if you want to live a long time, don't live ten days in one. Mr. Stone is one of the few persons now living, who was born in slavery, and always grew up with the idea of fighting for his freedom. Born 1847 in Kentucky, he spent seventeen years in servitude, and sought freedom, for which

he had great love. At the state encampments of the Civil War Veterans, he was known as the "colored gentleman who ran away from the slave block to go to war" and all the veterans knew him. He was seventeen years old before he learned the alphabet, but his desire to become educated led him later to apply himself and he became a useful man. In many hotels where he has at-

tended the few G. A. R. meetings, he exchanged many jokes with friends about Bull Run, Chickamauga, Lookout Mountains and other battles of the Civil War. Rev. M. S. Johnson is also one of the few G. A. R. members left, and has the distinction along with Barney Stone of being one of the State's oldest Negroes, being 100 years old now, and he lives at 1147 Fayette street.

Indiana's Two Oldest Living Citizens



WPA Inventory Recalls Bloody Grant Parish Riot of 1873

NEGROES AND CARPETBAGGERS BARRICADED IN LOUISIANA COURTHOUSE ROUTED BY FIRE

Several Whites, Many Negroes Killed In Battle For Political Control In La.

9 WHITES CONVICTED
AND FINED; FREED LATER

Blasts of gunfire in a Grant Parish riot which happened Easter Sunday in 1873, which resounded through the halls of Congress and in the Supreme Court of the United States, bringing to the thirteenth amendment to our Constitution well on the return to home rule and cleared away carpet-baggers in the south, re-echoed this week in a Works Projects Administration report covering the Alexandria district.

Incidents of the Colfax riot of April 13, 1873, and the high court's decision, said by attorneys to definitely limit the operations of the fourteenth and fifteenth amendments, are recalled, according to James H. Crutcher, state WPA administrator, in the publication of a Grant Parish inventory of parish archives. Issuance of this was announced in the report of activities of the Historical Records Survey and submitted by John C. L. Andreassen, survey director.

Facts of the actual fighting, of arrests and trial of the men involved and the effects of the far-reaching court opinion are outlined. Mr. Crutcher said, all based on documents and records by WPA workers during the inventory assembly. Grant Parish, the inventory points out, is a product of the reconstruction period immediately following the War between the States. It was established in 1896 from parts of Rapides and Winn parishes and was named for President Grant. Colfax, the seat of government, was so designated in honor of Schuyler Colfax, then vice-president, thus accounting for Republican names in the Democratic state.

Colfax is located on a 13,000 acres plantation, which was owned by the Calhoun family. One of the barns was converted into a courthouse and it was in this building that several hundred Negroes barricaded themselves during the Easter fray.

Two sets of officials, each commissioned by Governor Kellogg as a move in political expediency, were contesting for the control of the parish. One was a white residential group, the other, a differing faction, which embraced the Negroes and had the support of carpetbaggers.

The latter faction took forcible possession of the courthouse and summoned several hundred armed Negroes into Colfax under the guise that they constituted a sheriff's posse. Sporadic shooting extended several days, which culmin-

taking control, the troops arrested nine men, charged with inciting the riot. They were members of the white group. More than 100 members of this faction were indicted by the U. S. Court before the end of April.

William Cruikshank and eight others were found guilty by a jury at the subsequent trial. They were charged with conspiracy to restrict rights and privileges of other citizens through fear and intimidation. The indictments were based on the enforcing acts of the fourteenth and fifteenth amendments. Possible sentences were up to 10 years in prison and \$5,000 fines. Sentences were never actually passed as the Federal court with several judges sitting en banc, differed on the legal aspects of a motion for arrested judgment. So the case went to Washington where studied by the justices until March 27, 1876, before a decision was reached.

Meantime Cruikshank and others continued in custody. The high court was unanimous in ordering

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